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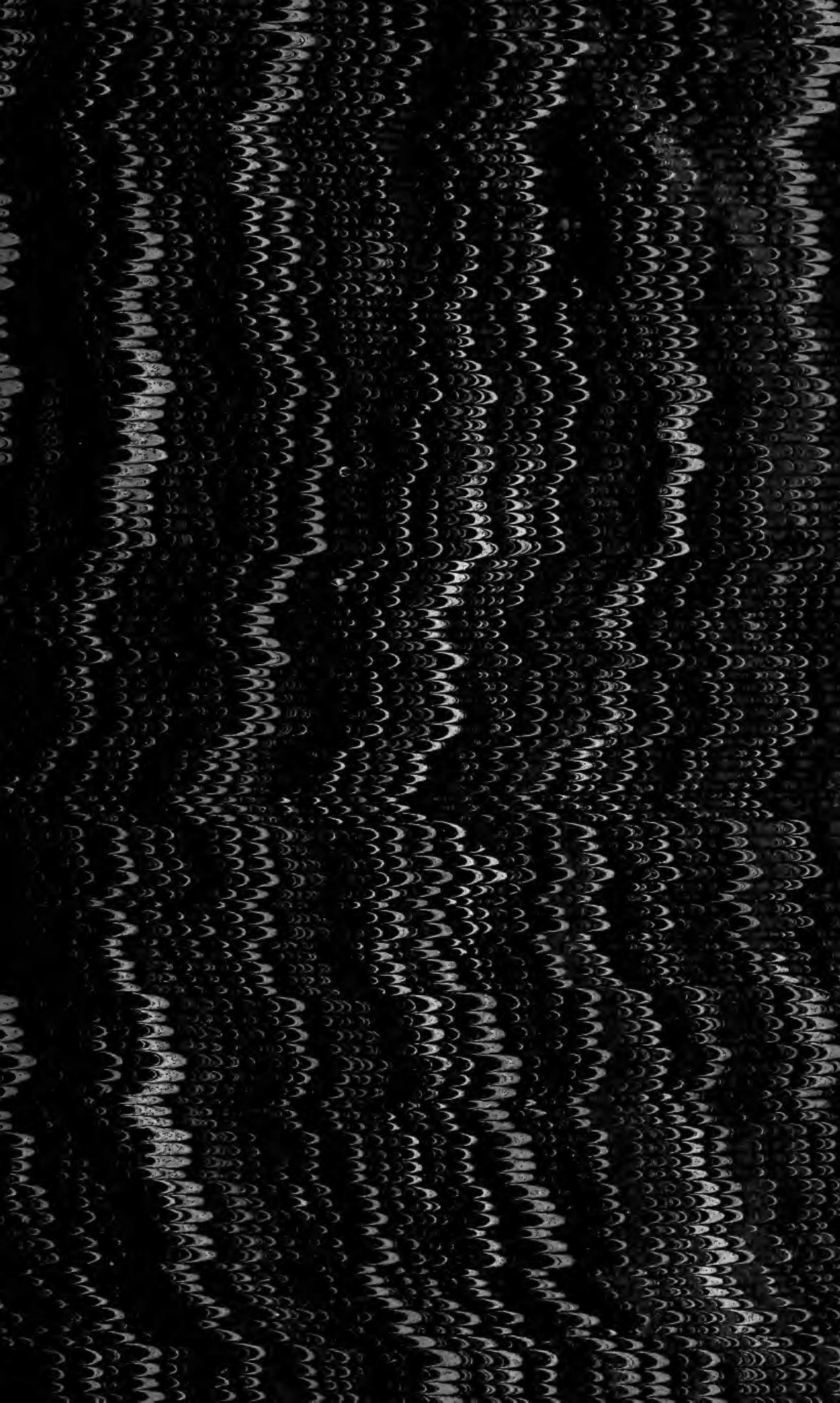
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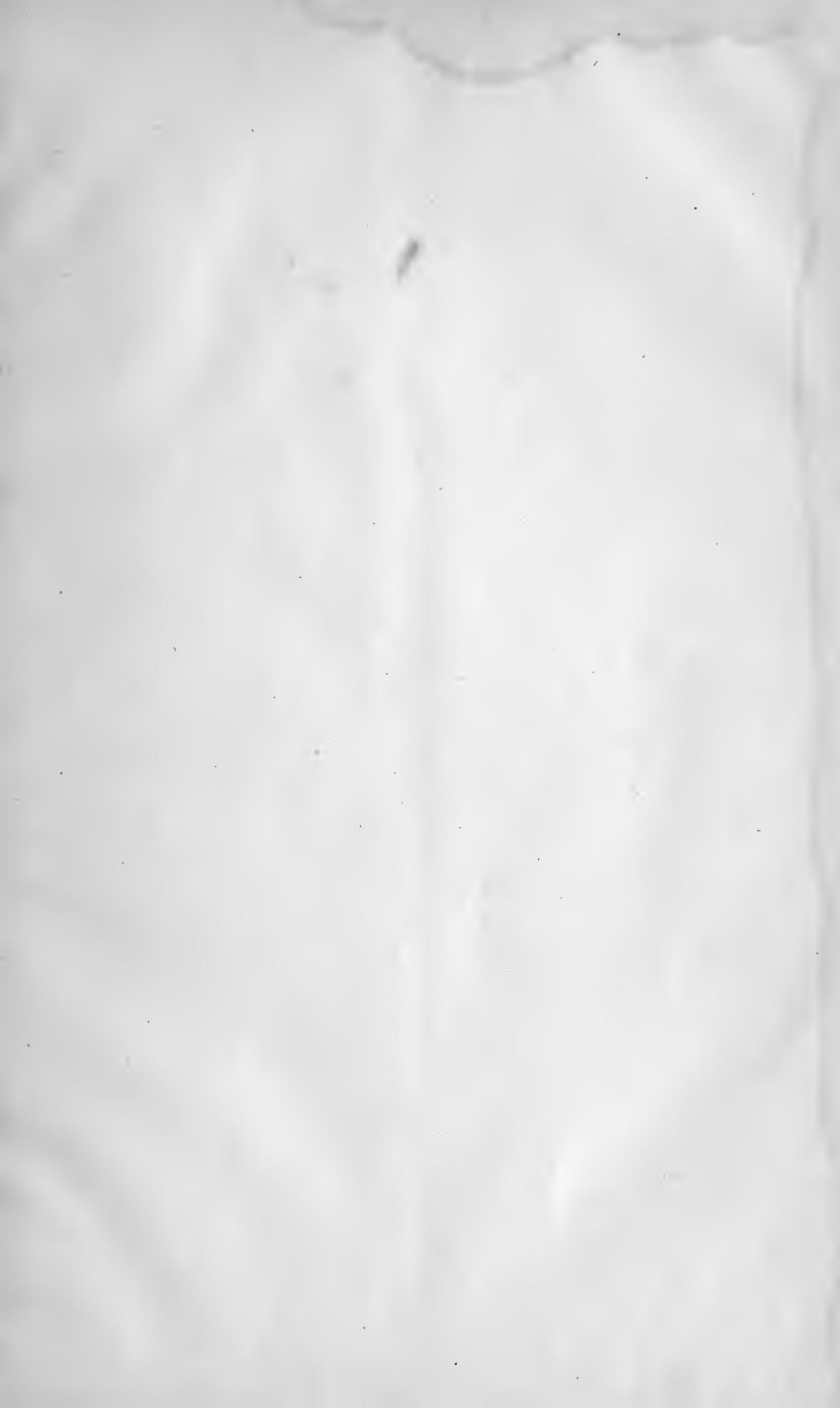
UNITED STATES OF AMERICA













Scripture Homœopathy

PART FIRST.

THE DELUGE,

AND

WATER BAPTISM.

PART SECOND.

THE DRUNKENNESS OF NOAH,

AND

THE LORD'S SUPPER.

BY

D. C. KNIGHT.

“ *Novum Testamentum in Vetere latet,
Vetus Testamentum in patet.* ”

“ *The New Testament lies concealed in the Old,
The Old is unfolded in the New.* ”

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SCRIPTURE HOMEOPATHY.

THE DELUGE AND WATER BAPTISM.

“Begin, my pen ! some heavenly theme,
And write some boundless thing,
The mighty works or mightier name
Of our Eternal King.”

The history of the world is divided into three periods, marked by two important events—the Deluge and the advent of Christ. The dispensations of these periods are so distinct that it may be said there are *three* worlds in *one*. They, however, so completely overlap each other that there is no imperfect link in the entire chain which connects the beginning with the final end, and each is so involved in the others that the study of one necessarily unfolds them all.

Much speculation has been indulged in by those who are inclined to disbelieve the account given by Moses of a universal deluge, as to where the water came from which covered the highest mountains of the earth, “fifteen cubits and upwards.”

In answering this cavil, there has been various suppositions advanced by those having implicit faith in the Scripture account of the Flood. It has been held by some that there was water created for the purpose, and afterwards annihilated by Divine power—but there is nothing in the Scripture to support such a supposition. In fact, there is nothing in the account of the earth’s formation, as described by Moses, that gives any account whatever of the creation of water, at any time as a distinct element, or the annihilation of a single drop of it. At the creation of the earth, as described by Moses, water was an element existing and prevailing exceedingly, and darkness was upon its face. The incomprehensible “blackness of darkness” was its constant attendant, and yet, amid all this darkness, mysteriously “the Spirit of God moved upon the face of the waters.”

“In the beginning God created the heavens and the earth.” The heavens first and the earth afterwards. This refers to a period prior and distinct from that which Moses, in the following verse, goes on to describe, “The earth was without form, and void and darkness was upon the face of the deep.” The earth at this time was in an embryo state, and after six days labor it was born a new earth. Here is the “deep” and

"darkness," the creation of which he gives us no account, except the general one, that in the *beginning* He created the heavens and the earth. They existed and formed a part—an important part of the earth in its embryo state, as it was formed in the beginning, ages before the *waters* were divided and the *darkness* dispersed. During this period, the earth, or chaos, was covered with water, as it was during the days of the deluge, and so far as we are able to judge its condition, must have been similar. There is no account of any water being annihilated, but merely separated, so that on the third day the dry land appeared. This same water which covered the earth when it was "without form and void," existed at the time of the Flood, in fountains of the deep, and was called forth by the Creator for the accomplishment of His purposes, and at His bidding returned to its hiding place, and there, in obedience to His commands, performs the duties assigned to it.

That the whole earth has been covered by water at some period long past, is evident from the petrified shells and fishes which are now found on the highest mountains of both hemispheres. The traditions of all nations carry them back to a universal deluge. The fact of such a flood is indeed so well established by science itself that few in this day are so bold as to deny it.

Water and *Darkness*, the creation of which Moses gives us no particular account, were evidently things existing at that period, when the history by him of the earth's creation commenced. *Darkness* we take to be the representative of *evil*. The Spirit of God fills all space. The Psalmist says: "If I ascend up into heaven Thou art there. If I make my bed in hell, behold, Thou art there!" "His Spirit moved upon the face of the *waters*," and at that time a conflict took place between the Spirit of *Light* and the Spirit of *Darkness*. *It was a conflict on the water.* "God said, let there be light, and there was light." Water was then the abode of darkness—the habitation of evil. God assumed special control of it at this time, for His own purposes. Divided and separated it, and appointed all its various and mysterious movements. At the time of the Flood he called it forth for a purpose, that purpose was the physical destruction of sinners. The washing and regeneration of the earth, which was the earth's second birth, it being restored to new and fresh life. For the accomplishment of this purpose—to cleanse the earth—to disperse the *darkness* of sin, he used Water, which had been the abode of *Darkness*. This was a baptism. "The waters prevailed exceedingly upon the earth."

This is an important epoch in the history of the world, given us by inspiration, the study of which leads us more fully to comprehend the great plan of salvation, as laid down in the beginning. The spiritual and material mediums on which this plan was founded, and by which it is to

be finally consummated, are perceptibly foreshadowed in this grand and universal prevailing of *the waters*. The spirituality and the materiality which are used, and which are joined together in this plan, can no more be separated than we can separate soul from body, and still have visible life. They have been joined together by God, and whatsoever He hath joined together let no man put asunder.

In this plan, God in His wisdom has seen fit to use material as well as spiritual means for the restoration and regeneration of fallen man, and however contrary it may be to our preconceived notions and prejudices, we have no authority for surrendering them, and saying that *one* or the *other* is not necessary, or that any can be saved without the aid of both.

If the Spirit is all that is necessary, God would not have ordained that *sinful flesh* should be restored by the *likeness of sinful flesh*. If He had not designed that like should cure like, the glorious plan of the Redeemer, *Man*, would not have been inaugurated to restore to Him rebellious *man*.

Among the many Christian controversies, that upon the *mode* of baptism stands pre-eminently prominent. Learned and labored essays and sermons have been produced, with results unsatisfactory. The actual good resulting from these is doubtful. It is a question whether they have not seriously retarded Christ's kingdom, and done much to prevent harmonious union of his sincere followers. Amid all this controversy upon the *mode* of baptism—a subject comparatively of little importance—we can gather little satisfactory information on the important subject of baptism itself. The *purpose* for which it was intended is of far more importance than the *mode* by which it is administered. The object here is not to uphold or denounce any *mode*, but merely to give such reasons for the institution of the ordinance of baptism by *water*, and the necessity for its use, as are suggested by a careful reading of the Scriptures.

The ordinance of baptism was instituted for a purpose, and we have no more right or authority to disobey the command to *baptise* than we have the command to *teach*, and there is just as much saving efficacy in baptism as there is in preaching. They were both commanded by Christ to be performed by men, and while God in His wisdom has seen proper with His Spirit to operate through the sound of the human voice, which is a mysterious materiality, He has also seen proper to operate through the agency of water, which is also a mysterious materiality—Noah being “a preacher of righteousness,” preaching preceded the flood, so preaching precedes baptism, “for how shall they believe in Him of whom they have not heard,” and as the preaching before the deluge would have been a failure without it, (being the evidence of truth), so preaching is now a failure without baptism, which is the evidence of its effectiveness.

It is held by one class that water "baptism saves us." By another that it is *important*, but not necessary to "save us." It is held by another that no baptism by water is necessary to "save us."

One holds that infant baptism is right and necessary; another, that it is useless and wrong. One holds that infants which are baptized will be saved, and them that are not will perish. Another holds that all infants will be saved, whether baptised or not, and another, that all will perish.

These different views of baptism are all entertained by different denominations, and taught from different pulpits, and from some so indefinite are the teachings on this subject, it is difficult to determine which, if any, are taught.

Now, if on a subject so important, "the trumpet give an uncertain sound, who shall prepare himself to the battle." It is believed that the want of union, order and pointed force on this subject, has done more to prevent the spread of the Gospel, and the increase of Christ's kingdom, than all the others combined.

It is proposed here, in the further consideration of the subject, to start with these propositions :

First—As unbelief did not destroy the *antedeluvians* without the *deluge*, so we will not be saved by faith without *baptism*.

Second—As by *water* without faith all men perished in the earth : so by *water*, with faith, shall all have life in Christ.

The declaratios involved in these propositions being similar, but differently stated, they will be considered one.

It is evident from the Scriptures that baptism, at the time of John's insestiture, was considered as from God, for the question, "John's baptism from whence is it," makes it certain that it was then understood by all that John was delegated by God to baptise with *water* all who came to him, and that those who were thus baptised, were prepared by that baptism to be the followers of Christ, and the recipients of His Spirit, and we can arrive at no other conclusion than this, when we consider, in connection with John's baptism, the fact that Christ's followers (not excepting the Apostles), were not baptised with the Holy Ghost until the day of Penticost. And we are impelled to conclude that Christ considered those who were baptised with *water* as being given him by God, for he said, "those that thou gavest me I have kept, and none of them is lost but the son of perdition, *that the Scriptures might be fulfilled*." Judas had never been baptised with the Spirit, and yet Christ recognised him as His. His by *water* baptism, the same as the other followers of Christ, were His. Neither Judas nor they could have been His in any other sense, for the comforter or spirit was not sent to any of His followers until after His resurrection, and at that time to those only who were baptised with *water*, for the Apostle's injunction and promise was, "Re-

pent and be baptised *every one of you*, for the remission of sins, and ye shall receive the gift of the Holy Ghost," and "ye shall receive power after that the Holy Ghost is come upon you." There was nothing remarkable in the intellectual or moral force of the Apostles, until they received this Divine Power. But by this spiritual infusion, they became pre-eminently men of force and power, and their influence among men was marked and superior to others possessed of cultivated faculties and finer natural qualities than themselves. They became the recipients of a conscious power —*a power* that comes from God only. A gracious gift that forces "the shoemaker to go beyond his last," and the *fisherman beyond his net*. But where is the evidence that *these men* would have received this power if they had not submitted to the ordinance of water baptism? Do all persons who are thus baptised, receive the Spirit? They have the promise and most certainly do, if they repent and are baptised for the remission of sins, and believing they will receive it, they will receive it, "according as God has dealt to every man the measure of faith." "There are diversities of *gifts*, but the same spirit." "Gifts differing according to the *grace given us*."

Though it is admitted that Judas, with the other Apostles, was baptised, and thus became Christ's; yet because he was lost, it cannot be admitted that the ordinance of baptism was thereby in any manner affected, or its efficacy impaired. For to argue that an act, the commission of which completes a general plan, without which act the general plan would be not only incomplete, but defeated, destroys or in any manner viciates any one of the parts of that plan, is to found our argument upon an absurdity. If those who were the subjects of baptism *then*, became Christ's, those who are baptised *now*, become His.

The apostacy of Judas was foretold by inspiration, ages before the advent of Christ, and was to follow as a necessary act in the plan of salvation. It was necessary that Christ should be betrayed and crucified, He "being delivered by the determinate counsel and fore-knowledge of God," and that He should rise from the dead and become the first fruits of them that slept. Therefore, the *sin* of Judas, into whom the devil entered, was a part of the general plan, and was necessary to open up the way for the final and complete destruction of the *sin* of Adam, which the devil had wrought in all men through him. Thus the *sin* of Judas was made to cure the *sin* of Adam and the *original sin* of all men was atoned for in the *death* of Christ. God took the devil's own instrument with which to defeat the devil himself, thus making plain to all that He cures like with like, and that none may fail to see the depth of His wisdom and the majesty of his power. He wounds to heal *wounds*. To destroy *death* He *kills* and makes alive again.

Man being created in the image of his Maker, is a triune creature, hav-

ing three distinct parts—moral, intellectual, and physical. Now, we cannot suppose the plan of salvation complete, unless it compass effectually the triune man, restoring him to his original purity and privileges, and exalting him to a state of happiness where the several parts of his triune nature will perform, with joy and gladness the duties for which they were first created. To complete this plan, it required the Father, Son, and Holy Ghost. The Father, through the intellect, brings and gives us to the Son, for “Behold I and the children which God hath given me. Forasmuch, then, as the children are partakers of *flesh* and *blood*, he himself likewise took part of the *same*, that through *death* he might destroy *death*. The Holy Ghost performs its office in the plan by its operation upon the moral part of our nature—the heart. Hence, the command to baptise in the name of the Father, Son, and Holy Ghost. In the ordinance of baptism and the Lord’s Supper, we have these *three* material substances—*water*, which, at the crucifixion, came from Christ’s side ; *wine*, which represents His blood, and *bread*, which represents His flesh.

It is not to save the moral or spiritual part only, that this plan was instituted, but to save all *three*, which constitute *man*. “For a spirit hath not flesh and bones,” and the spirit never dies. Christ died *physically*, that *men* might not *physically* perish but through the resurrection—have everlasting life—that they might, by a voluntary act on their part, become the inheritors of heaven and eternity, and hence, He said, “except a *man* be born again of *water* and the *spirit*, he (*man*) cannot enter into the kingdom of heaven.” “There is a natural body and a spiritual body.” *Water* baptism is the preparation of the natural body for that change which it is to undergo “at the last trump.” It preserves the germ of the resurrection. It is the mysterious and incomprehensible connection between the natural and spiritual. We know not the silent and unseen process by which *water bleaches*; we know not the process by which it operates on seeds to produce germination. It has been discovered that a grain of wheat *dryly* wrapped up, for ages, in an Egyptian Mummy, did not germinate until it was put into the *moist* earth, then it brought forth abundantly. “That which thou sowest is not quickened except it die,” (*or rot*).

Without doubt there is a period when the minute particle of inert matter which, in the course of time, is to become *flesh*, may, by some slight circumstance, directed by the All Wise One, be so shaped and moulded that the same *particle* would become either the *flesh* of fish or bird, beast or man, according to the direction given it at this particular time. Though this is all beyond the vision of finite beings, yet we know that all the different kinds of flesh originate in the same inert matter, and the different qualities or fineness of *flesh*, in the four kinds mentioned by the Apostle, are all produced from the same inert matter. So we

may conclude that there is a period when the *flesh* may be so acted upon, and its future condition so directed by the agency of *water* baptism that it is thereby fitted "unto the resurrection of life," by Him "who shall change our *vile* body, that it may be fashioned like unto His *glorious* body." "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection," for, "if the dead rise not at all, why are they baptised for the dead." The degree of repentance or the amount of faith which an individual must have to constitute them a subject for baptism is not stated in the Scriptures—if as "a grain of mustard seed"—the feeblest assent of the individual to the ordinance is sufficient. The command is, "Him that is *weak* in the faith receive ye, but not to *doubtful* disputation." For as many of you as have been baptised in Christ have *put on Christ*, and are *all* the children of God by faith.

It is evident that the material affects the Spiritual, and this will not be denied by those who are opposed to and denounce the sacraments as without efficacy. The question, "What is a man profited if he shall gain the whole world and lose his own soul?" evidently teaches that the acquisition of material substance, contrary to the command of God, or even the unlawful attempt to acquire it will affect the futurity of the soul, even to its loss by damnation—which is the loss of the man *himself*.

There is as intimate connection between men and the world as there is between body and soul; and while they are in this world, they are in the body, and are being prepared, both soul and body, for the world to come; and their preparation will be in a measure directed by the use which they make of the materiality with which they are surrounded, either to the resurrection of the just or the unjust. Though this is the teaching of the Scriptures, and is the doctrine as preached at the present day, yet while some declare that the acquisition of material substance contrary to God's law, will be effectual in banishment from His presence, they also declare that the application of material substance, according to God's command, is of no avail, and has no saving efficacy in it. The glaring inconsistency of such reasoning is so apparent that it is necessary only to call attention to it. The conclusion to which such reasoning necessarily leads, is that the devil has material power which God, the creator of heaven and earth, has not. "Soul thou hast much goods laid up for many years." These goods evidently affected the soul—the inner man, for "he thought *within himself* saying, take thine ease, eat, drink, and be merry." The devil, through material substance, had invaded the territory *within* and made captive the soul. Now, if the devil has power through the agency of materiality, such as he selects to capture and destroy the soul, is it too much to say that God, through the agency of materiality such as He commands, cannot restore and save that soul. He commands the use of

water, which is cheap, abundant, and easily obtained, and he commands its *use* to restore, because He *used* it to destroy, thus showing the devil and angels, as well as men, that He can *use* the same material to *destroy* or kill, and to *restore* or make alive.

Climate is conceded to be an all controlling influence upon the races of mankind, affecting them physically, mentally, and morally, as they change from the climate of their nativity to that of another. The Jew, however, is entirely exempt from climatic influence, and can, in fact, adapt with impunity, all the various grades of climatic temperature.

"From Greenland's icy mountains,
To India's coral strand,
Where Afric's sunny fountains
Roll down the golden sand."

It is true, he is subject to disease and death, as all others are, but not to those diseases such as are contracted by other races in adapting a temperature widely differing from that of their nativity. The Jew, therefore, in this respect, is different from all other races of mankind. But wherein this difference lies, the physiologist is not able to define. The student in the dissecting room has not discovered the particular formation of bone or blood, muscle, nerve or fibre, that constitutes the peculiar formation which exempts the sons of Abraham from the influence of climate, which is so degenerating to other races. This peculiarity of the Jew consists not in the different formation of his physical, mental or moral organization, but in a *design* or *decree* of God represented in *circumcision*, by which he is fitted, prepared, and preserved for the purpose for which God designed—that he might be a living *miracle*, known and read of all nations—that he might be a living, lasting, and incontrovertible witness, that God can, by means which to men appear foolish, so prepare a race of mankind for an earthly change that they can be transported from their native, to a foreign and opposite clime, with perfect impunity. From them the followers of Christ are to learn that *baptism* makes them "a peculiar people," and fits them for the great and final *change*, when they shall be "in the twinkling of an eye" triumphantly transported, even through fire, to "a habitation not made with hands, eternal in the heavens."

Elisha, who at that time represented the Word, "sent a messenger to Naaman, saying, 'Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.'"

The duty he was required by the message to perform was so easy and simple that it struck him as the most consummate *foolishness*, "So he turned and went away in a rage." But the reasoning of his servant, "if the prophet had bid thee do some *great thing*—something that would have required much time and money,—wouldst thou not have done it," convinced him so far that the assent of his will to wash and be clean was

gained. This assent of the intellect was necessary, and he could not have *washed* without it. It was that credit given to the prophet's promise which constitutes *faith*.

Though Naaman might have lived till he was as old as Methusaleh, and his faith might have increased daily, "so that he could remove mountains," yet if he had not washed in Jordan seven times he would not have been clean. It was the prescription and application of *water* to Naaman that restored him to a new life of physical health and strength. He was born again physically of water, "and his flesh came; like unto the flesh of a little child." He was restored by no peculiar property inherent in Jordan's sluggish stream, for its turbid waters were in reality no better, no more medicinal, than that of the limpid streams of "Abama and Pharpar, rivers of Damascus," but it was his *obedience* in the application of the prescription as given him by the man of God that freed him from the loathsome disease of leprosy, and restored him to the joys of new vigor and life and made him indeed a *new man*, regenerated and disenthralled from the bondage of disease.

When Jesus said to the blind man, "Go wash in the pool of Siloam," the man intellectually assented, believing the assurance implied in our Lord's injunction, that he would by this *means* receive his sight, "therefore he went his way, and *washed* and came again, seeing." Without the assent of his mind, he would not have washed, and without washing he would not have received his sight. Therefore without the aid of both faith and baptism we cannot be saved. "He that believeth and is *baptised* shall be saved, but he that believeth not shall be damned." Faith and baptism in this passage are inseparably joined. "He that believeth not," he that has no faith at all, *will not be baptised*, and consequently "shall be damned."

But if he has faith, and is not *baptised*, what will be his condition then? The same as if he had *not* believed, for without baptism, which is a *work*, his faith is dead, for Jesus said, "the Pharisees and lawyers rejected the counsel of God against themselves, not being *baptised*," but "all the people that heard John and the publicans, justified God, being *baptised* with his baptism." Baptism, then, is God's will, purpose, design and decree, that all men shall be saved by *water*, *with faith in Christ*, because all men in the earth were destroyed by *water*, *without faith*. The only foundation for a belief contrary to this proposition is that of the thief on the cross who was saved. Thousands have no doubt been led to neglect an *all* important duty, and "reject the counsel of God," by an exposition of this passage of Scripture which circumstances do not justify. Only one of the four Evangelists mentions the conversion of the thief on the cross. Matthew and Mark say that the thieves that were crucified with him reviled him. John says they crucified him "and

two others." Admitting that Luke viewed the Cross from a different stand point from the others, and was in a position to hear better than they (though "Jesus saw the disciple standing by whom he loved") there would be doubts as to the wisdom of upholding this unsupported testimony so forcibly as to lead men to believe there is salvation without baptism, because we have no evidence that this thief who was saved had not been *baptised*. The probabilities are much stronger that he *had* than that he had not, for "*all* the people that *heard* John justified God being baptised." Then went out to him Jerusalem, and all Judea, and all the region round about Jordon, and were baptised of him in Jordon, confessing their sins." Is there not the strongest probability that this thief who was saved was *one* among the thousands who went out and was baptised. His having been baptised was the means of his being drawn to Christ, and noticed by Him. He evidently knew something of Christ's life, for he said, "this man has done nothing amiss."

"When the unclean spirit is gone out of a man he walketh through *dry* places seeking rest, and finding none," and unless he is baptised with *water*, "the last state of that man is worse than the first," because he is seeking salvation in *dry places*, in another way from that enjoined upon him, where he will find no other Spirit than those "more wicked than himself."

To be born of water, is to be buried in baptism. The seed we plant in the ground, is first buried and then born into new life. Baptism is not the washing away of the filth of the flesh, for while we live on this earth this will cling to us, but it is the answer of a good conscience towards God—the receiving of his counsels—the acceptance of the means placed within our reach, by which we are made partakers of the benefit of Christ—death. Being buried with him in baptism, we shall be in his likeness when we are raised into newness of life by the power of the resurrection.

By the natural providence of God with parental instrumentality, children, through their natural birth, become the involuntary, unconscious, and unavoidable subjects of the law of sin and death. By the spiritual providence of God, as manifested by His grace, through the instrumentality of parents or guardians in Baptism, they are made the involuntary, unconscious, and unavoidable recipients of regeneration, and partakes of the blessings of redemption, which Christ came to accomplish. The first is the natural birth by which they are *in* Adam involuntarily the subjects of death. The second is the spiritual birth by which they are *in* Christ involuntarily the subjects of life. If the parents, or either one of them, are regenerate and born anew of water and the spirit, the souls of their children at birth, with all their faculties and powers, are as livingly and surely united to the Lord Jesus Christ, as the souls of their parents who

repented and believed on Him, "For behold I establish my covenant with thee and *with thy seed*," and the seed of the unbelieving parent is sanctified by the believing one, "else were their children unclean, but now are they *holy*. Hence, it is concluded that all infants, either of whose parents are believers, dying at an early age, die *in Christ*, they are *holy* and participants of the covenant. But all infants, both of whose parents are unbelievers, dying before baptism are *unclean* and die *in Adam*. Therefore, "suffer infants (by baptism) to come unto me" (for they can come unto me in no other way) "and *forbid* them not, for of such" (infants) in large part, is made up the kingdom of heaven.

*Sin is a spiritual poison,
Grace is a spiritual antidote.*

Man is the poisoned subject composed of material substance permeated with spiritual poison, which constitutes *sinful flesh*. This poisoned substance—*man*, could not be reached by the great spiritual physician, to administer to him the spiritual antidote, unless he was transformed into material substance, *man* "made in the likeness of *sinful flesh*." And when thus transformed, this spiritual antidote was not administered to all men in the mass, but it was through such *means* as were appointed that they were to be benefitted by it, and by his being thus made in the likeness of *sinful flesh*, it was put within the reach of all *sinful flesh* to be benefitted by it if they accepted the appointed means.

All men are *in Adam* by their natural birth, and the inheritors of sin, therefore, "*in Adam all die*." No man is *in Christ* by natural birth, but by baptismal birth they are, and are the inheritors of grace, and are as effectually in Christ as they are by their natural birth *in Adam*, therefore, "*in Christ shall all be made alive*." As material substance, *the flesh*, in the general plan for the interposition of grace by Christ, was necessary; so is material substance, *water*, necessary as a medium for the saving application of grace in the regeneration of the individual man. As the fetus in the womb, without being suspended in *water*, would be an abortion, cut off from natural life, so in the second birth, without the application of *water* in baptism, he will be cut off from that newness of life—the resurrection of the just.

The fact that no sect or society of Christians who have refused the ordinance of water baptism have ever been successful, though their faith be similar to others who accept it. And the further fact that those who adhere to it most strongly are the most numerous, powerful and enduring, are sufficient evidence that those who reject water baptism reject God's counsel, and consequently cannot be among those who advance His kingdom.

Take for example the Quakers, who as a class compare most favor-

sably, in a moral point of view, with any denomination of Christians, and so far as we can judge from appearances, they have in some respects the advantage. But when we consider their condition as a branch of Christ's church we find that after a lapse of about two hundred years, during a portion of which time they flourished by increasing in prosperity and numbers, they are now passing rapidly away, and the question is often asked, why is the Society of Friends diminishing in numbers? In some places they gradually die out, until there is but *one* remaining, and soon none. Their precepts are good, their practice is excellent, their prayers, though silent, may be more sincere, for

"Prayer is the souls sincere desire,
Utter'd or *expressed*."

Their faith is strong, for they believe they are the recipients of the Holy Spirit. The question, therefore, why they do not endure is important, for societies established for benevolent purposes, and not as belonging to Christ's kingdom, are prosperous and enduring. The reason is evidently that in rejecting water baptism "they rejected the counsel of God against themselves,"—not being "cleansed with the washing of water by the Word." The tenets of the Quakers are commendable, and the fault with them is not in what they do but what they omit to do. They abide literally by the injunction of Christ in His sermon on the Mount, "Swear not at all," but they positively reject the injunction, "Teach all nations, *baptising* them." The former is the "mint and anise and cummin," but the latter, which they have "omitted, are the weightier matters which they ought to have done, and not to leave the other undone." The lesson which the failure of their tenets teach is that spirituality and materiality are still joined together in the present dispensation, and that sinful flesh might as well attempt to fly with angel's wings as to appropriate to itself the Spirit, without obeying the weighty injunction of Christ, "Go ye, therefore, and *teach* all nations, *baptising* them in the name of the Father and of the Son, (which was flesh), and of the Holy Ghost."

In the great plan of salvation, Christ is the all-important and only Mediator sent by God, that *in* Him we might have life eternal. But he also institutes certain ordinances, that in the use of them, by *our own act*, we might thereby justify God and be *in* Christ. These ordinances are "as if a wheel were in the midst of a wheel"—a plan within a plan. The sending of Christ and the Holy Ghost are the prerogative of God; the rejection of them, or their acceptance through his appointed means, is an *act* of man, and he is not compelled against his will to receive them. When man sined, it was by some *act* of his that he became a sinner condemned by the law of God, which he had violated, and there was no

means by which he could appear in person at the bar of infinite justice and plead for himself, so an Advocate was appointed for him, to plead his cause "without money and without price;" but he cannot have the services of this Advocate without some *act* by which he acknowledges himself condemned, and acknowledges the justice of his condemnation. Therefore our Lord said, by the act of baptism 'the publicans justified God.' It requires an *act* to counteract an *act*. It requires *man* to save *man*, "for the Lord said, My *spirit* shall not always strive with man, for that he is also *flesh*." Here is the spirit striving with man, and the result is his destruction by *water*. Under the new dispensation he is saved by *water* and faith in Christ, "for that he (Christ) is also *flesh*." The reason why it required the *man* Christ Jesus to save man, (Adam) is because God's Spirit would not strive with *man*, "for that he was *flesh*," and consequently he could not be saved by the spirit alone.

Man was the cause of sin.

Man is the remedy for sin.

To overcome death Christ died.

The principle of homeopathy is so clearly involved in the plan, that to prove it from God's word, it will be only necessary in its further consideration to quote the argument of Saint Paul, which pre-eminently presents this principle *heal similar with similar*.

"For as by one *man*, many were made sinners, so by one (*man*) shall many be made righteous. Rom. v. 19. "For, if by one *man*, (Adam), death reigned, much more shall life reign by one (*man*) Jesus Christ." Rom. v. 17. "As by one (*man*) judgment came upon all men to condemnation, even so by one (*man*) the free gift came upon all men to justification of life." Rom. v. 18.

Again—the *law* of the spirit of life in Christ Jesus hath made me free from the *law* of sin and death. For what the law could not do in that it was weak through the *flesh*, God sending his own son in the likeness of *sinful flesh*, and for *sin* condemned *sin* in the flesh. Rom. viii. 2, 3. Christ who knew no *sin*, was made to be *sin*, (to cure our *sins*) that we (*men*) might be made the righteousness of God by him (*man*). II. Cor. v. 21. Christ hath redeemed us from the *curse* of the law, being made a *curse* for us. Gal. 3. 13. Through the *unbelief* of the Jews, the *unbelief* of the Gentiles was removed. Rom. xi. 30. As in (*one man*) Adam, all die, even so in (*one man*) Christ, shall all be made alive. For, since by *man* came death, by *man* came also the resurrection of the dead. I. Cor. xv. 21, 22.

Mount Sinai caused fear and trembling. "Moses said, I exceedingly fear and quake." Mount Calvary was the cure for this fear and trem-

bling, and the darkness and quaking at Calvary were the counteracting remedies for the darkness and quaking of Sinai.

As the waters prevailed exceedingly upon the earth, and passed over all who were its inhabitants and exposed to it at the flood, so must it now prevail exceedingly upon the earth, and be applied to all in baptism before the conclusion of the present dispensation.

There is a mysterious and intimate connection existing between this element, as described at the creation, and its use in baptism as a means in the restoration of fallen man to his original state of purity and happiness, for as the spirit of God moved upon the face of the waters at the beginning, in the earth's embryo state, so does it move with the waters now, and so at the end, at the final restitution of all things will His spirit move upon the face of the waters which shall prevail exceedingly upon the earth in baptism.

Baptism is the fountain, the source of that "river, the streams whereof make glad the city of God."

"And now, why tarriest thou? Arise, and be baptised and wash away thy sins, calling on the name of the Lord."

PART SECOND.

THE DRUNKENNESS OF NOAH,

AND THE USE OF WINE IN

THE LORD'S SUPPER.

In the ninth chapter of Genesis and twenty-first verse, is a comprehensive description of the *great* fall of a *great* man.

Men who find favor with God and obey his commands, often become immediately the subjects of great trials and temptations. Often unconsciously and without notice or warning, they are led out to be tempted of the devil, in a manner unexpected and unlooked for, and the more exalted their moral and spiritual position, the greater the latitude given the enemy who assails them.

They are let into new and untried fields of conflict, and compelled to contend against new and powerful weapons, wielded by an enemy in ambush—unheard and unseen.

The tent or wilderness in which they find themselves so lonely,

dark, and dismal that their imaginations harrass and frighten them into dangers more trying and perplexing than those from which they would escape, and it is he only who withstands these trials and temptations to whom angels come and minister. Noah was assailed within his own tent, while he was quietly, and as he supposed, securely reposing beneath it. Our places of abode are often like armories, filled with weapons which even our breath at times is sufficient to put in deadly motion. Danger unseen besets us on every side.

"Millions of spiritual being walk the earth
Unseen, both when we wake and when we sleep."

It is proposed to consider this subject under two heads.

First—The similarity of Noah's and Adam's transgressions.

Second—The similarity of the means used by Satan to introduce sin into the world, and by the Almighty to overcome and eradicate it.

1st. Nakedness is a concomitant of sin, and in this particular there is a striking similarity between the sin of our first parent and that of Noah. Nakedness here is being deprived of the robe of righteousness, and begets that desire for the outward decoration and adorning of the body, "the putting on of apparel." It is an appeal to art, and materiality to shield us from the punishment of exposure to which sin subjects us, and "we shall be found naked," unless we "*put on Christ*."

The nakedness of our first parents was discovered after sinning, and God made garments of skins and clothed them. To obtain these skins the life of some animal was taken, and thus was instituted the first sacrifice for sin, and the animal, as well as man, became a sufferer from Adam's transgression, and till now, "the earnest expectation of the creature waiteth for the manifestations of the sons of God."

In the case of Noah, his nakedness was covered by his two sons, with garments already at hand, and for his transgression, his descendants through Ham became sufferers by the curse of slavery, and all by drunkenness.

At the termination of the flood, the earth was regenerated, washed and cleansed from sin, and Noah stood forth the representative of righteousness. He had been chosen by God and placed in the Ark, with his family, and safely landed "upon the mountains of Ararat." He now stood in the same relation to his Creator, as his prototype did in the Garden of Eden. As to his being as pure and free from sin, there can be but little doubt, as the intention and purpose of the flood was to wash out every vestige of sin and wickedness from the earth, and restore it to its pristine state of innocence and purity, and to give man an opportunity once more to meet his great adversary in such form and manner as the wiley foe might choose to approach him. According to the description of the formation of

the earth, the waters were gathered together on the third day, and "dry land appeared," and Noah, before leaving the Ark, looked forth, "and behold the face of the ground was dry."

The condition of the earth during the flood, was the same as at that period of the creation prior to the third day, when the dry land appeared, and in all probability, when the face of the ground was dry; after the flood it was in much the same condition as at the creation. Here, then, is Noah in a position similar to Adam, so far as the face of the earth is concerned, and morally in the same condition as all the evil influences which surrounded him before the flood had been washed away. He was equally as secure as Adam from the temptations of the Devil, and exposed to the same danger from him. He was forewarned by tradition, of the manner of attack upon his progenitor—was in a measure fortified by his experience in the conflict, and consequently more strongly entrenched, if he had been approached from the same direction, and assailed by the same instrument. But this was not the case. The wiley foe approached him from another direction, and assailed him with a new and different weapon. Drunkenness was unknown before Noah was drunk. The discovery of this state is imputed to him in history, and of the correctness of the imputation there can be no doubt, as it is not mentioned as one of the many sins of the antideluvians.

It is held that he was ignorant of the effects which would follow the use of the juice of the grape, and consequently, innocent. But the question will naturally present itself, if so, why should he and his descendants be the sufferers for the use of an article, the effects of which he was ignorant when using. The same question might be asked in reference to Adam, as he was ignorant of the effects of eating the forbidden fruit; but it would be answered, he was commanded not to eat it, and told that the day "he eat thereof he should surely die." This is true; nevertheless he did eat of it.

The reason he gave why he eat of it, was because the *woman* gave of the tree and he did eat. He was ignorant of the result. He knew not what death was, either physical or spiritual, and it was only after he had broken the law, that he had a knowledge of the penalty attached to it.

Physical and moral laws are daily broken by individuals who are ignorant of the penalties attached to them, and often know not why they are such sufferers. Children often suffer from the violation of laws by their parents. We are all sufferers from the transgression of our first parents—from the transgression of Adam and from the transgression of Noah.

"Thou art sad, O! denison of earth, for pains, diseased and death.

But remember, thy hand hath earned them; grudge not at the wages of thy doings.

Thy guilt and thy father's guilt must bring many sorrows in their company.

And if thou wilt drink sweet poison, doubtless it shall rot thee to the core.

The time has not yet come when, "if the father eat sour grapes, the children's teeth shall not be set on edge."

There was but one way for Satan to beguile our first parent, and that way he had wisdom enough to discover. It was by *entering into the serpent* and making it hold conversation with the woman. She was, no doubt, delighted to find some other with whom to converse besides Adam. Her curiosity was excited, and she was glad to hear his teachings. The serpent being instigated by the devil, first introduced *preaching*, and by this *means* he reached the woman and by the *woman* he reached the man. The devil is always supposed to approach and beguile his victims by some means pleasing to them; of which they are particularly fond. Eve had been sometime acquainted with the serpent; it was, perhaps, one of her special favorites. It was more intelligent "than any beast of the field." She had set her heart upon it. Its beauty, grace, and intelligence awakened her admiration, and when it appeared to her in the garb of a friendly *teacher*, and by insinuating questions and arguments, induced her to investigate the subject, she saw (by a perverted vision) that the tree was "a tree to be desired to make one wise." She had no thought that her teacher, the serpent, was to deceive her and make her the instrument of Adam's transgression; but it was chosen and used by Satan, and as he supposed, with complete success. *In* the serpent, in this transaction, *was satan himself*. In considering this subject, and comparing the similarity between the fall of Adam and that of Noah, it must be borne in mind that the command was to the man, "And the Lord God commanded the *man* saying, of every tree of the garden thou mayst freely eat. But of the tree of knowledge, of good and evil, thou shalt not eat of it for in the day thou eatest thereof, thou shalt surely die."

This command was given unto Adam before the Lord God caused a deep sleep to fall upon him—before he made the woman and brought her unto him. If, therefore, Satan had succeeded in beguiling *only* the woman, he would have failed in his *purpose*, as the transgression consisted not in the woman eating of the fruit alone, but of the *man* eating thereof. "Adam was not deceived, but the woman being deceived was in the transgression." The woman, therefore, was the *potent* means which Satan, by the instrumentality of the serpent, used to overthrow Adam.

Satan had made his selection of the means to accomplish his ends, and thought he had succeeded. So far as his wisdom could see, he *had*, and he laughed in triumph over his supposed success. If Satan had the power after the creation to enter a living creature, (*the serpent*) he undoubtedly

would have, and did have, the power after the flood, to enter an inanimate substance, (*the wine*). Noah had been acquainted with the vine and its productioas before the flood—had eaten of the grape and drank of its juice, without its producing drunkenness. It might have been in its pure original state, a particular favorite of his; one of those luxuries which his thoughts dwelt upon and heart longed for. It was, consequently, selected by Satan for his overthrow, and the fact that there was no command to Noah not to *drink*, as there was to Adam not to *eat*, did not make his act an innocent one, when by the wiles of the devil he was led into a state which it was not natural to be in—a state into which God never designed he should be. Satan took advantage of his inordinate love of this article, and selected it to effect his downfall. This was the weak point of his fortification. It was easily reached and carried. The robe of righteousness fell from him, and he was in his tent uncovered before God and man.

Secondly. The similarity of the means used by Satan to introduce sin into the world, and by the Almighty to overcome and eradicate it.

The conflict between the powers of light and darkness is a spiritual conflict. The rebellion of Satan was a spiritual rebellion, and he was spiritually overcome in heaven by the Lord God of Hosts, and cast out into a place prepared for him and his angels, within which they have unprotested sway; but when they pass beyond its boundary, which they have power to do, they meet with opposition in proportion to the light or darkness which prevails in the territory which they invade. Why the devil was not destroyed, or annihilated, is a question involving the indestructibility of spiritual beings, whether good or bad.

The object of God is not to annihilate the devil, but to destroy his works. And the great wisdom, power, justice, love, and mercy of the Almighty, are wonderfully displayed in the formation of man, his downfall in Adam, his destruction by the flood (save eight persons,) his second fall by the sin of Noah, and his final redemption through our Lord Jesus Christ. The creation of man was to show to the spiritual world, including the world of darkness, the power, the love, and the mercy of God. Man was made a free agent, having the power within himself to do or forbear. But he was made spiritually less wiley, and less powerful than Satan, and Satan caused him to transgress.

The Almighty adapts the same means which Satan had chosen, *the woman*, and by the power of the Holy Ghost, makes her the instrument for the redemption of the world, through our Lord and Saviour. And as Satan had used *preaching* by the persuasive eloquence of the serpent, so God adapts *preaching*. Thus using the same means for the accomplishment of his designs which Satan had selected for himself, showing to the inhabitants of earth of heaven and hell, **His majesty, wisdom, and power.**

Nothing could so fully illustrate the superior power of God, as his taking the weapons which Satan had chosen to bring sin and death into the world, and using them to overcome and eradicate their power. "Great is our Lord and great is his power ; yea, and his *wisdom* is infinite."

That nature or state of the juice of the grape, which produces drunkenness, is a condition into which it was originally brought by the devil *getting into it*, and its state or condition was changed from what it was before he entered it, the same as the condition of the serpent was changed after he entered that, and they both will continue to be changed until we are permitted to drink "the fruit of the vine" as it was before the flood, "*new in the kingdom of God.*" The result of drunkenness upon Noah was the same as it is upon individuals of the present day. It produced first, the loss of the robe of righteousness, then *cursing*, and then *slavery*. Its result is the same *now*. Those who are most frequently drunk are the most debased. Most lavish with their *curse*s, and "of whatsoever a man is overcome, of the same is he brought in *bondage*." Slavery originated in drunkenness. "Cursed be Canaan," is the counterpart of, "thou art cursed above all cattle." "Cursed is the ground for thy sake." The curse follows sin as certain as night succeeds to-day.

It has been held that slavery is a divine institution. It is the same as any other sin—a divine institution—permitted by God for his own wise purposes ; limited, controlled, punished, and finally, as every other sin, overruled in a way worthy of his character, as the Maker and Ruler of all.

As slavery originated in drunkenness, so by drunkenness it was, in this country, overthrown. The rulers of the South were *drunk* when they inaugurated the slave holders rebellion, not only with *wine* from the juice of the grape, but with the *wine* of God's wrath. "I will make *drunk* her princes and her *wise* men, her captains and her rulers, and her *mighty* men." They were so completely drunk that they made but poor use of their natural reason. They were in the same condition as ordinary drunkards, unable to discern even the immediate results of their intemperate acts.

The Montgomery laugh in 1861, at a time when this country was overcast by a cloud that foreshadowed a terrible and bloody conflict, was the laugh of an assembly of drunkards. The laugh of men self-bereft of that exalted quality which distinguishes the pure and lofty from the debased and demoniacal.

"O thou *invisible spirit* of *wine*," as we have "no other name by which to call thee,
We'll call thee *devil*."

God in his wisdom often chooses the same means which causes evil to

overcome and eradicate it. This we will find in all his moral government of the world. He "heals similar with similar."

"The weapons of evil are turned against itself, fighting under better banners."

But *man* must overcome evil with good. The higher his position as a statesman, or ruler, the greater the obligation resting upon him to "abstain from all appearance of evil," and particularly from the evil of drunkenness. Noah was a great man, second in importance and position only to Adam. Chosen by God for the grandest and most sublime undertaking for which he has chosen man—excepting the man Christ Jesus. The evil resulting from his drunkenness was in proportion to his position correspondingly great. Thus it is with men *now*. The evil resulting from their intemperate habits is great in proportion to the positions they occupy. It is not possible for an ordinary man, much less one occupying an exalted public position, to know by looking into the future what will be the result of his drunkenness. The act of getting drunk may be thought a pleasant pastime, but it matters but little what a man may think in such cases. His thoughts do not alter the result of his acts. He may have no intention, no design to injure himself, or inflict an injury on others, or impair the moral fabric of which a mighty nation is composed, or sap the foundation which upholds and sustains it. But a man's intentions do not alter the result of his acts. It matters but little to the public what a man's intentions are, whether they are good or bad. It is his *acts* with which they have to do, and they will naturally inquire into the *results* of those acts.

As with the man, so with the nation; its greatness consists in its moral grandeur, and it is a question for consideration whether the moral growth of our country has not been retarded by the use of intoxicating beverages by those occupying exalted positions of trust and power.

The sins of a nation must and will be punished. They are punished *here*. We know this, for we have seen and experienced it.

In what do the sins of a nation consist? They undoubtedly consist in the immorality and depravity, the misconduct and misdeeds of those in office. Men in the lowly walks of life are responsible only in so far as they have been instrumental in elevating those who, by their moral depravity, are unfit for exalted public positions. That the sins of the rulers of nations are visited upon the people, is evident.

"And David spake unto the Lord when he saw the angel that smote the *people*, and said, Lo, I have sinned, and I have done wickedly, but these sheep, what have they done!" It is our duty to inquire into "the *why* and *wherefore* of things." The cause and effect. The act and its results. But who can tell what is to be the final result of the acts of a man given to strong drink, who, occupying the highest position in the

gift of the greatest people on earth, gives way to an infirmity so debasing as drunkenness.

If like causes produce like effects, and it is right to reason that they will—then if the drunkenness of Noah, who occupied in his day, the highest position, was followed by a fearful and abiding curse, and if the nation over which David ruled, the greatest in his day, was for his sins visited with sadness, mourning, and a swift pestilence, why should not equal punishment be visited upon a nation not less enlightened or exalted for the sins of its magistrates and rulers. “Of all the dispositions and habits which lead to political prosperity, Religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason, and experience, both forbid us to expect that national morality can prevail in exclusion of religious principle.”

The people of Israel, as they journeyed through the wilderness, were bitten by fiery serpents, “and much people of Israel died.” “And the Lord said unto Moses, make thee a *fiery* serpent and set it upon a pole, and it shall come to pass that every one that is bitten, when he looketh upon it shall live.” This is a striking instance on record that the same means are used, both to destroy life and health, and to restore and establish them.

Alcohol is the *fiery serpent* that lurks in our pathway as we journey through the world’s wilderness to the promised land of Canaan, and much people are bitten by it and die. “There is not a house where there is not one dead.” At the corners of the streets, in the highways and byways of life, we see them with the bite of the serpent upon them. The poison is rankling and boiling in their veins, and their fiery appearance tells us that the serpent’s fangs have been too deeply fastened upon them—that the virus of his tooth has reached their vitals. How can they be saved? There is none other name under heaven given among men whereby we must be saved but the name of Christ, coupled with a cheerful and faithful compliance with his Holy ordinance, and a strict obedience to the living command, “*Drink ye all of this.*”

“As in the life of Adam was hid the seed of *death*, so in the *death* of Christ was the seed of life to all who believe in Him. This seed is planted in every soul, but requires *faith* in the son of Righteousness and baptism to make it bring forth fruit, the same as the seed in the earth requires the natural sun and moisture to cause it to spring up and present to our view, “first the blade, then the ear, and then the full corn in the ear.”

As Adam sinned by *eating* the forbidden fruit, so we are to be delivered from sin by obedience to the command, "take and *eat* this."

If we break the command *to eat*, we are in the same condition as Adam, who broke the command *not to eat*.

As in Noah, sin re-entered the world by "the juice of the grape," so in Christ, "by the juice of the grape," chosen by Him as one of the holy emblems of His love for sinners, is sin to be overcome and eradicated, "for as oft as ye drink of *this* ye do shew forth the Lord's death until He come."

Our Lord evidently had the institution of the Last Supper in view, and the use of wine, not only as an emblem of His love for sinners, but as a means for their redemption, when at the marriage supper in Cana of Galilee, he was notified they had no more wine, he said, "Mine hour is not yet come." The hour when he was to bless and dedicate the wine—an article containing within itself an invisible spirit of evil—a chosen weapon of the Devil—as a means whereby His blessed life and works were to be commemorated through all time, and eventually the works of the devil effectually annihilated and destroyed. The *hour* when He was to take the devil's own instrument, and with it inaugurate an apparently feeble, but actually a grand, far-reaching, comprehensive and allwise rite, as a part of the original plan of salvation.

When the governor of the feast tasted the "water that was made wine," which came from the water pots of stone, after the manner of the *purifying* of the Jews," he was the recipient of an astonishing joy—a gladness thrilled him which he had never experienced before. The "good wine" which he had just tasted was of the *Christian dispensation*, while that "worse" wine which he had before been drinking, was of the *Jewish dispensation*.

This, our Lord's first miracle, was emblematical of that union which *water* and *wine* were ultimately to produce among His followers—those who are partakers of the benefit of the sacrament of Baptism and the Lord's Supper. It foreshadowed the union of Christ and his Church, the final union of all Christians, when "the marriage of the Lamb is come, and his *wife* (the Church) hath made herself ready, arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints."

"Great God with wonder and with praise,
On all thy works I look,
But still thy *wisdom, power, and grace,*
Shine brightest in thy Book."

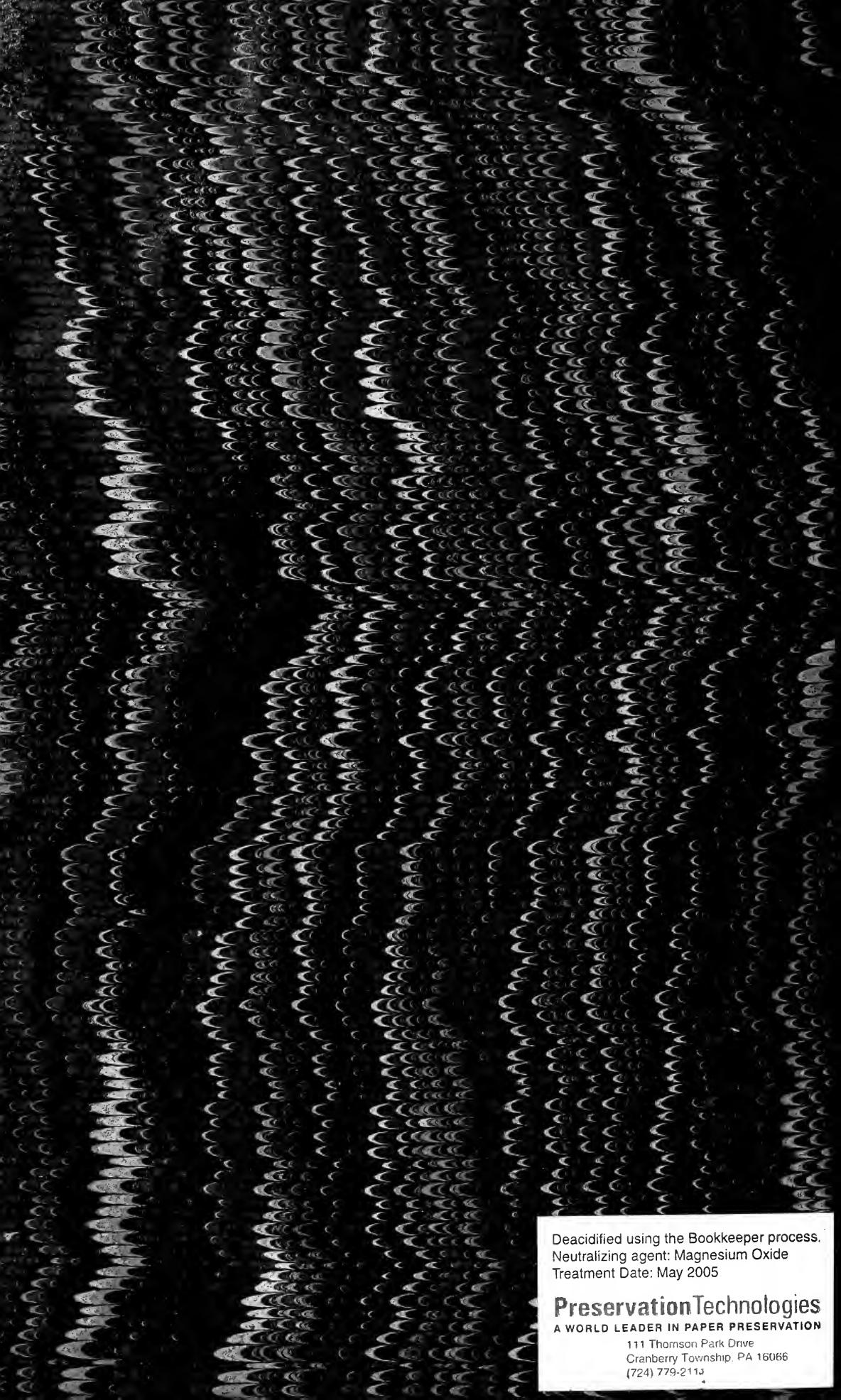








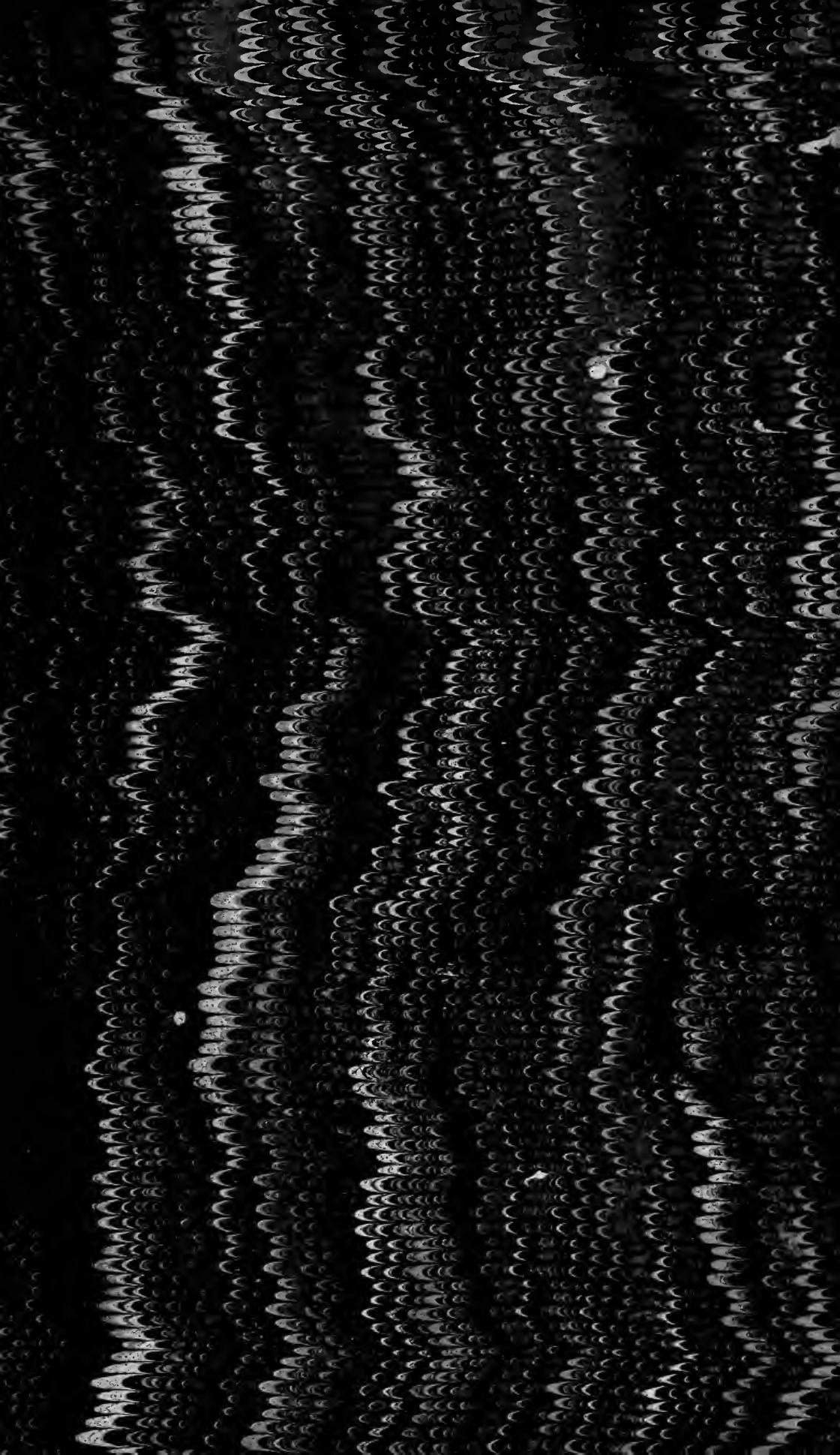
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